

3

A
SERMON

Preached before the
Incorporated SOCIETY
FOR THE
*Propagation of the Gospel in
Foreign Parts;*

At the Parish-Church of
St. Mary-le-Bow,

On *Friday* the 16th of *February*, 1727.

Being the Day of their Anniversary Meeting.

By the Right Reverend Father in GOD,
RICHARD, Lord Bishop of *Lincoln*.

Reynolds
L O N D O N:

Printed by J. DOWNING, in *Bartholomew-Close*,
near *West-Smithfield*, M.DCC.XXVIII.

February 16. 1727.

*At the Anniversary Meeting of the Society
for the Propagation of the Gospel in
Foreign Parts.*

ORdered, That the Thanks of the
SOCIETY be given to the Right
Reverend the Lord Bishop of
Lincoln, for his Sermon Preached this
Day before the SOCIETY; And that his
Lordship be desired to Print the same.

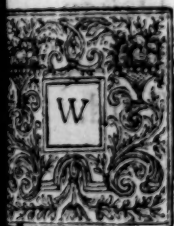


David Humphreys,
Secretary



I *Ep. John iii. 8.*

*That he might destroy the
Works of the Devil.*



ERE the Civil Powers, in any Place, to commit to chosen Men the Revival or Enforcement of ancient Laws, or Charters, granted for the Benefit of distant Colonies, but either not sufficiently promulged, or, since the Promulgation, fallen under Disuetude or Oblivion; Reason would direct the Persons thus intrusted, first of all to trace out the Original Design and Occasion of the ancient Grants, that so having the Original Design, with the present State of Things laid together before them, they might, under such a

compleat View of their Work, take proper Measures for the Prosecution of it.

So we, Men, Brethren and Fathers, commissioned and intrusted, as we are, for enlarging the Kingdom of Christ, for conveying the glad Tidings of his Grace, or the Means and Terms of his Salvation, to Nations who either never had, or now at least have lost the Knowledge of them, can take no better Method than to carry back our Thoughts to the first Publication of the Gospel Revelation, to the Original Design and Occasion of our Saviour's manifesting himself and his Religion to the World.

And this is no where set out in plainer Words than these, in which the Beloved Apostle hath here exprest it; — *For this Purpose was the Son of God manifested, that he might destroy the Works of the Devil.*

Permit me then, from this Text, to present to your Consideration,

I. The Purpose, Occasion, and Design of our Saviour's Manifestation to the World; *To destroy the Works of the Devil.*

II. Th

II. The wonderful Success with which our Saviour and his Apostles carried on this Design ; with the Causes of that Success.

III. The Letts or Impediments which checkt the Progress of this Design in succeeding Ages.

IV. The Accommodation of these Observations to the present Occasion.

I. The first Thing to be consider'd, is, the Purpose and Design of our Saviour's Manifestation, here said to be, — *To destroy the Works of the Devil.*

As all the Appearances in Nature, and all Reasonings from them, tending to the Manifestation of the true God, must necessarily represent him perfectly wise and good, and righteous in all his Ways ; to whoever considers him as clothed with these Perfections, must needs conclude that this all-wise and gracious Being having made such a Creature as Man, would not turn him a Drift without Card or Compass, but would by his own Goodness be disposed to manifest himself, and his Will to him, as his Port and Point, and give him such Rules as might,

by their Observance, steer him to that Countrey, to that Heaven and Happiness for which he was fitted and designed.

And that same Goodness, which first disposed the Almighty to reveal himself to Man, and give him Rules of Faith and Conduct, must in succeeding Ages as the Light and Strength of the first Communications decreas'd, with equal Energy dispose him to repeat and increase the needful Revelation.

And thus in Fact, in this rational and gracious Way, hath the Goodness of God proceeded with Mankind: The first Revelations, with the History of the first Man's Fall, had a short and sure Conveyance to great Numbers of his Descendants; and, under the Reverence of his Paternal Authority, could not but have, for the first Ages, a powerful Influence on their Minds.

But as remoter Generations came on with Variety of Dispositions for the Will of Satan to work upon, the Tempter prevail'd, that some time before the Flood, all Flesh had corrupted themselves and filled the Earth with Violence.

Yet under this high Provocation, did not God presently give them over for lost, but interposed many gracious Provisions for their Recovery, and sent many prophetic Warnings, before he let out the Fountains of the Deep upon them.

After the Deluge, and the Replenishment of the Earth by the Sons of *Noah*, when his degenerate Race [forgetting not only the old History of God's Power and Providence in the Creation and Government of the Antidiluvian World, but also his new Revelations to their Fathers] fell again into the Snares of the Devil, to the grossest Impurities, into the vilest Idolatries, even to worship the lowest Parts of the Creation, four-footed beasts and creeping Things, instead of their great and glorious Creator, God did not so resent this second Revolt, as utterly to abandon the Apostates; his goodness would not suffer him absolutely to cast them off as incurable, or leave them in that sad State of Darkness and depravity, into which the Devil and their own Lusts had betray'd them; but according to his Compassions so order'd the OEconomy of his succeeding Provisions,

dences, that no Part of Mankind should totally lose Sight of their Maker, nor Colony of them be without Opportunities of Learning those Laws and Revelations which he from Time to Time had given them, as the Rule of their Faith and Obedience.

If we look back to God's frequent Communications with the Families that adhered to his Worship, and then consider their ambulatory Lives, their Missions or Travels to propagate the Revelations in distant Places: If we more particularly survey the Natural or Political State of the Sons of *Israel*; the Situation of their Country, or the Frame of their moral Constitution, with the many careful Provisions therein, for the Reception and Instruction of Strangers and Profelytes, we shall plainly see the grand Design of preserving and propagating the Knowledge and Worship of the true God, to have been principally regarded in every considerable Circumstance of their Establishment.

When the most High divided to the Nations their Inheritance, when he separated the Sons of Adam, he set the Bounds

Deut.

xxxii. 8.

of the People according to the Number of
 the Sons of Israel. He set the Bounds of
 their Habitation, that they should seek
 the Lord, if haply they might feel after
 him, and find him, as being not far from
 every one of them: The Holy Nation
 was to be as so much Leaven commodi-
 tously hid as it were in the Mass of the
 World, to diffuse and extend the Know-
 ledge of God on every Side; by their
 Conquests or their Captivities, by their
 Inroads or their Dispersions, or by their
 more friendly Intercourses for Alliance
 and Commerce, right Notices of God and
 Religion were to be scatter'd in every
 Field, that the holy Seed, in its Season,
 growing up into a Tree, *the Fowls of the*
Air, all Nations might partake of its
 Fruit and Shelter.

Nevertheless, as God multiplied his
 Mercies, so did Mankind their Perverse-
 ness and Impieties: They hardened their
 Hearts, and blinded their Eyes, that
 seeing they might not see, and hearing
 they might not understand; and upon
 their Progress in Impiety, the old Seducer
 rais'd his Dominion to such an insolent
 Highth, that they who disdain'd to

con-

continue Servants to the great God, whose Service was perfect Freedom, had the just Horror to behold themselves betray'd into the most dismal Bondage; inflav'd to the Devil and their own Lusts, the most cruel and tyrannous Masters. To see their Estates consumed in vain Superstitions! Their Children made to pass through the Fire to *Moloch*! yea, their very Skin not left them! Their whole Nature, Body and Soul, insulted, tormented, corrupted, by the Impostures and Impurities, the lying Oracles and filthy Mysteries of the Gods they had chosen.

For although from *Noah* to *Moses*, and from *Moses* to Christ, God had at sundry Times, and after diverse Manners, spoken by his Prophets to his People, and by them again, in the Ways of his Providence, to the Nations round them: Yet were they for the more Part so darkned in their Understandings, as not to comprehend the Truth revealed, or so corrupt in Will, as obstinately to detain it in Unrighteousness.

So that notwithstanding all the foregoing gracious Dispensations, the whole
Crea-

for Propagation of the Gospel, &c. II

Creation yet groaned under a most grievous Bondage, then become, as it sensibly was, too heavy for them to bear.

In this sad State, when the Power and Insolence of Satan were grown to the Highth, and Sin and Corruption had sunk Mankind to the lowest Mark of Misery, in this sad State did God vouchsafe to speak unto them by his Son: Then was he sent into the World to *destroy Sin*, here said to be the *Work of the Devil*, (as he was the first Author, and continues the Abettor of it) to throw down his Altars, to detect his Impostures, and put an End to his Usurpations; to proclaim Liberty to his Captives, to loose them from their double Chain, the Guilt and Dominion of Sin; to rectify those false Notions which had corrupted them; to reclaim them from those Vices which had inflaved them; to teach them the Government of their Passions, that Moderation and Meekness, which alone can speak Peace to their Souls; in a Word, to propound to them the best Religion, and the best Example too; the most perfect Law, and the most powerful Motives to observe it; to give them right Notions
of

of God, right Rules of Worship, and right wise Directions for advancing from one Degree of Perfection to another, till they arrived at that Consummation in Bliss, which God hath prepared for those, that have first prepared themselves for the heavenly Mansions.

Barely to have purchased Pardon for Sin, whilst the Sinners remain'd impenitent and unreform'd, would have left the Happiness of the Creature imperfect and uncompleted: Though the Evil of Punishment had been done away, the Evil of sinful Habits remaining, must have made the Subject incapable of Happiness; but to save Men, as Christ came to save them, from their Sins, from the Power and Dominion of their Passions, was to be a Saviour indeed! was to work the Work of God, and worthy of the Son of God! worthy to be, as it is here said to be, the Design of his Coming, the Purpose for which he was manifested to the World.

II. This Purpose, this Way and Method of Salvation did the Apostles undertake to preach and propagate; as

we come now, in the second Place, to show.

They began with exhorting Men to *turn from their Vanities*, from their vain Superstitions, or Worship of lifeless Idols, to the *living God*; to the Service of the infinitely wise, and good, and powerful God, who *made all Nations* of Men, and constantly *did Good to all*.

They went on with *preaching that Men should repent*, and cleanse themselves from all *Filthiness and Superfluity of Naughtiness*, into which their former Ignorance had betray'd them; declaring all along, that it had been better for Men *never to have known the Way of Righteousness*, then *after the Knowledge of it, to return to their former Defilements*, since the Gospel was so manifestly design'd for their Instruction in Purity, as well as in Faith and Piety.

And so excellently well adapted were the Institutes of the Gospel Religion to compass the Reformation which the first Publishers of it proposed to introduce, that they, and their immediate Successors, could boldly maintain, in the Face of all Adversaries, that it had actually wrought
and

Orig. & and would, in its Progress, work the Al-
Cels. 1. 1. teration proposed in all Places where it
p. 21.

Laſtan. was or ſhould be duly receiv'd.

1. 3 p. 24.

This was the Nature and Power of that Gospel which they preach'd; and with ſuch Industry and Succeſs did they preach it, that, as the great Hiſtorian of the firſt Centuries aſſures us, it was, in a very ſhort Time, preach'd in all the World, *Barbarians* as well as *Greeks* receiving it, *πατείοις ῥαεχρήεσσι καὶ πατείοις ὁμιλῶν*, in their Country Style, and in their Native Tongue.

Euseb.
1. 3. p. 24.

So punctually did they fulfil That to which the Prophet *David* ſeems to have alluded in his magnificent Deſcription of God's preaching to the World by the Compaſs and Rapidity of the heavenly Motions; where, upon the Courſe of the *Pſal. xix.* Sun in particular, he ſaith, *That his going forth is from one End of the Heavens, and his Circuit unto the Ends thereof*; and of all together he obſerves, that *their Sound is gone out into all Lands, and their Words unto the Ends of the World.* By which Allegory, the leaſt that can be intended with Reference to the Antitype, our Sun of Righteouſneſs,

is,

s, that his Gospel should be preach'd in all the World, *i. e.* in such and so many Places at least, as should ascertain the Conveyance to all the rest, and so amount to an universal Publication, — *That nothing should be hid from the Heat thereof.*

This swift Progress of the Gospel through the Universe, thus foretold, and thus fulfilled, was, under God's All-disposing Providence, chiefly owing to these two Things. 1. The intrinsic Excellence of the Gospel Religion. And 2. The excellent Qualifications of the First Propagators.

1. Such, in the First Place, was the intrinsic Excellence of the Gospel Religion; so wise and holy all its Laws, so operative and powerful its Helps and Motives; so admirably well fitted to reform and refine Men's Manners; to advance them to the highest Degrees of Perfection attainable here, and to the Hopes of consummate Happiness hereafter, as could not but recommend it to the Acceptance of Mankind in all Places, as the most welcome Tidings, as the most rational and beneficial Institution, that had

had ever been published in the World

2. And this Religion, in it self thus worthy of all Acceptation, was further recommended from without, and forwarded in its Progress, by the excellent Qualifications of the first Propagators.

1. One visible Help to this was, their close Adherence to the Cause in Hand. The Gospel of Christ was that which was intrusted to them; and that Gospel they preach'd. No Schemes or Inventions of Men! No Concern, much less any Contention, for the Prerogative of *Jerusalem*, or the Pre-eminence of *Antioch*. They protested every where against knowing, much more against preaching, any Thing but *Christ crucified*, and the *Power of his Resurrection*, the Power of that great Miracle, to bring Men to *Repentance towards God, and Faith in the Lord Jesus Christ*.

2. Another Thing greatly forwarding this Work in their Hands, was, the disinterested Zeal, and indefatigable Industry, under which, through all Sorts of Hazards and Hardships, by Sea and by Land, in Cities, in Deserts, in Hunger and Thirst, and Nakedness, and Want of

all Things, they on all Hands prest it
in ; — *Counting not their Lives dear, so
that they might fulfil their Ministry, as
they had undertaken to fulfil it ; which
was, to teach all Nations, and preach
the Gospel to every Creature.*

And this they did accordingly, unaf-
fected by Force, or Arts of any Kind, by
sweat and dint of honest Labour and Travel,
gaining upon the World as they went on,
by the Holiness of their Lives, and the
simplicity of their Address, undesigning,
and unsuspected of any selfish or sinister
Views ! coveting no Man's Silver or
Gold ; making no Attempts on the Per-
sons or Privileges, on the Rights or
Properties of the Catechumens ! Not as
ἀπληύοντες τον λογόν, not as *bucksterring out
the Gospel* for Power, or Profit, or Praise ;
but renouncing all, and giving up all,
and themselves too, for the Sake of
Christ and his Gospel.

Lastly, That which enlivened these
Qualifications, that which animated their
Industry, their Zeal, and uniform Adherence
to this Cause, was, the Strength of their
Faith. By this, *every Valley before them
was exalted, and every Hill brought low ;*

by this they removed Mountains, and those Mountains of Opposition cast their Way by the Lusts and Passions, the Prejudices and Prepossessions of the World; *and preferred the Reproach of Christ, to all the Riches and Pleasures that Courts or Kingdoms could offer.*

Their full Assurance of *another and better City*, made them more than Conquerors over every Thing that could encounter them in their Way to it, and became the Followers of that great Captain of this Gospel Salvation, who, *for the Joy that was set before him, endured the Cross, and despised the Shame.*

Thus they subdued Provinces, and captivated all Ranks and Conditions of Men to the Obedience of Christ. *This was the Victory by which they overcame the World, even their Faith!* —

And let the Sceptic and the Scoffer call forth as much Scorn and Contempt of the Preachers of the Gospel, as their prophane Hearts can throw out: The Founders of Churches will ever be considered as greater Benefactors to Mankind, than the Overturners of Cities and the Monuments of their Piety will

hold

hold up their Names in lasting and honourable Remembrance, when the Places of the Prophane, with the *Names of the Wicked, shall rot.*

Truly glorious was the Course of Religion in those Days! But long it continued not in that Course! The same Holy Gospel, which in the first Ages, under innumerable Difficulties and Oppositions, made a triumphant Progress, subdued the World, and possessed the Throne of the Empire, was, in the Ages next following this great Success, seen to lose Ground; and lost it so fast, that the Footsteps of it are now scarce visible in the vast Regions of the *East* and *West Indies*, where yet our modern Missionaries find ground for Conjecture that some Evangelists must have been before them.

And as for those once flourishing Churches of *Asia*, which were the first Fruits of the Gospel, and had the Honour to be first enlightened, and set up as Lights to the rest of the World, they are now as so many Monuments of the Retrogradation of the Gospel, overspread with Ignorance, Barbarism, and Infidelity.

To what are we to ascribe this unhappy Alteration? The Gospel is not changed, nor is God subject to any Variableness, or Colour of Changing! But Yesterday and to Day the same; good to all, and willing that all should come to the Knowledge of his Truth and be saved.

Shall we then say, — That the Gospel hath been withdrawn from some by way of judicial Punishment for their prophane Neglect of it? Or that the further Preaching of it hath been of meer Kindness deferr'd, on God's Foresight of their being disposed not to receive, but to reject it, to the Increase of their Condemnation? Or hath the Wisdom of God put off the full Call of the Gentiles to *that Fulness of Time*, in which the Call will redound more to the Glory of God, and the Good of Mankind?

These are all secret Things of the Lord, and it cannot be warrantable for Men to lay any great Strefs on such Conjectures as they can make about 'em. But there are two Things, which are plain and unquestionable Remora's, which have been mentioned, and should continue to be mentioned as such, till the

Reproach of them be in some Sort removed from amongst us.

One of these is, That the Gospel is not now preached and propounded in that Purity and Simplicity, in which it was propounded and preached in the first Ages. For tho' by God's Goodness we have the precious Depositum of his revealed Will, *that Form of sound Words*, safely handed down to us in sacred Writ, yet is the Beauty of this Form frequently so disfigured by false Glosses, and the Soundness of it so corrupted with Mixtures of secular Divinity, by the Workings of worldly Wisdom, that the Word preached prevails not now as it did in former Ages; but raises Mens Jealousies, many Times, instead of laying their Passions, and tends to disgust rather than to gain them; as the Preaching of *Austin* the Monk is known to have succeeded with such of our Country-men, in his Time, as apprehended the main of his Business to be, not so much for enlarging the Kingdom of Christ, as for extending the Bounds of his Master *Gregory's* Government, and advancing the Power and Influence of his Pontificate.

2. Another visible Stop or Hindrance to the Progress of Christianity, in these latter Ages, hath arisen from hence, That the modern Missionaries have not been seconded and assisted by the Lives and Labours of their People, as the first Preachers were by the first Fruits of their Gospel. Those first Fruits consider'd themselves as being unto Jew and Gentile, what the Jews aforetime had been to the Nations round them, that sacred *Leaven*, prepared by the Wisdom of God, for diffusing and communicating his Methods of Salvation on every Side; hence they became, as it were, so many auxiliary Apostles and Evangelists for carrying on the great Work: Hence many of these are found to have left *Father and Mother, and Wife and Children, and all that they had*, to follow Christ and his Gospel; and of those that thought fit to abide in their worldly Callings, wherever those Callings detain'd or invited them, — By Sea, or by Land, in their own, or in Foreign Countries, they made it their first and principal Concern to instruct the ignorant in the Faith of Christ; and by a disinterested,

erested, harmless, and blameless Conversation, to commend themselves and their Religion to the World; to every Man's Conscience in the Sight of God.

This, it is to be fear'd, is more than can be said for the main Body of Christians in this Age. The *Romish* Writers frankly own, that Their People have, many of them, by their insatiable Greediness, and other Enormities, practis'd in the Sight of the Unconverted, given the Heathen ground to disesteem and blaspheme the Christian Religion, as allowing its Professors in the Practice of such sordid and filthy Things, as were contrary to the Dictates of Reason, and much below the Dignity of humane Nature.

And it were much to be wish'd, that the Reproach of this Kind of Hindrance might rest with Those Traders in Religion, from whom it confessedly took its Rise: But as St. *Paul* complains concerning the Jews in his Time, that *all were not Israel*, who were of *Israel*; so it is much to be feared, that some from among our selves have follow'd the Error of our Neighbours, in making

a Gain of Godliness; outwardly professing a Zeal for the Gospel, but inwardly loving, and really aiming at nothing but the World, and the Things of the World.

An infinite Scandal this! and infinite must be the Prejudices hereby rais'd in the Minds of natural Men against the Gospel Revelations, to see the Disciples of those heavenly Doctrines still entertaining such earthly Views, and *labouring for the Meat that perisheth*, with such superlative Ardour, as may induce a just Suspicion, that however they pretend to Faith in another Life, and to have set *their Affections on Things above*, it is on Things below, and in this Life only, that they have truly terminated all their Hopes.

Thus having shown how uniformly the divine Wisdom had in every Age provided not to leave the Godhead without Witnesses, nor Mankind without Means of learning what Religion and Obedience he expected from them: How it had pleased God, at sundry Times, after diverse Manners and Degrees of

Revelation, to clear up this Testimony, as it became obscured by Neglect or Corruption: And how he determined to make, and in the Fulness of Time did make, once for all, a full Discovery of himself, by manifesting to the World the Brightness of his Glory, and the express Image of his Person. — Having also shown that the Design of this full and ultimate Manifestation was to make an universal Conquest over Sin and Satan, to dispel those Mists of Ignorance, to break those Bands of Corruption, into which the Wiles of the Devil, and the Wickedness of Men's own Hearts, had betray'd them: And lastly, that this glorious Design had been carried on with great Success in the first Ages, but in Times following had lost Ground, or at best had gain'd none.

You will now be pleased to suffer one Word of Exhortation, suited to the Doctrine of the Text, and the Occasion of this solemn Assembly.

Were this, at any Time, a Place for Schemes, the present Speaker from hence would not be forward to dictate in that Way,

Way, to a Society so well instructed
 More agreeable to him and his Office
 must surely be, to remind you of what
 hath been by infinite Wisdom it self laid
 down as a standing Rule of Direction in
 this Case, "*The Harvest truly is great*
 "*but the Labourers are few; pray ye*
 "*therefore the Lord of the Harvest*
 (and in Co-operation with your Prayers
 use your best Endeavour, imploy your
 Gifts and your Talents) "*to send forth*
 "*Labourers into the Harvest.*"

Here is indeed a plenteous Harvest
 and Work for more than are at present
 imploy'd therein. Yet it is to be re-
 membered, that the Progress of the
 Work will depend on the *Qualifications*
 rather than on the *Number* of the Work-
 men. And if the Apostles, who were no
 more than twelve, undertook to preach
 and did by themselves and their Converts
 effectually preach the Gospel, and thereby
 gather a great Flock in all Parts of the
 World: We are not to despair, but
 that a Mission of faithful Men, tho' not
 very numerous, may, in this Age, where
 they have fewer Difficulties to encounter
 than the first Preachers had, by the

istance of God's Grace, become sufficient to seek up the Remnant, those that have not yet been within the Fold, as well as those that have wander'd from it, and *bring them to the Bishop and Shepherd of their Souls.*

The meaning is, — That though the Harvest is great, and the Call for Labourers, according to humane Judgment, answerably great; yet as from the Nature of the Work we cannot but see that the Success of it must depend on the *Qualifications*, rather than on the *Numbers* of the Workmen; The Observation furnishes a standing Argument for the Continuance of that pious Care, which hath by this Corporation been hitherto laudably imploy'd, in the Choice of fit Men for this Service. This State of the Case will keep up their watchful Care, to admit unto this Ministry, not every one whose Levities, or Necessities, may induce him to present himself; but such only as are well known to have subdued themselves, and to have acquired thereby the greater Fitness for subduing others to the Obedience of Christ: Such only as can give satisfactory

Assu-

Assurances that they will not run after the Pleasures or Profits of the World, but will wait on their Ministry, and assiduously labour therein; *Preaching not themselves*, or any worldly Interest, neither their own, or other Men's Inventions, but the Gospel of Christ, pure and unmix'd; neither accommodated to the Superstitions of the Heathen, nor depraved by the false Glosses of corrupt Christians; not superstructed with this Sort of *Hay and Stubble*, but with *Silver and Gold*, and the more precious Means of an Holy and Heavenly Conversation.

A Mission thus prepared, and thus disposed, though not many in Number, would, it is to be hoped, even in the present State of Things, with the ordinary Aids still vouchsafed, make a glorious Progress amongst the unconverted; but the Difficulty is, how to provide effectually that none but such as are thus duly prepared, shall be let in to this Work; since a few unfaithful Men, a few Traders in Religion, *creeping in* as they may *unawares*, may raise more Disgust and Opposition to the Gospel, than a greater Number of honest Men may

be able to remove ; the Difficulty therefore is, how to provide effectually against this Inconvenience !

Here then, upon Consideration of this Difficulty, and under a Sense of our Insufficiency to keep or set such a Guard at this Point as shall secure us against all Surprize or Surreption. We are brought again to call upon God, as we do in these our solemn Assemblies, for his Assistance ; To call upon *him* who alone knows, who only can dispose and govern the Hearts of Men, to prepare, and, under our Choice, send forth fit Labourers into this Harvest.

A blessed and glorious Harvest this ! or a Field of Blessings and Glory to such as shall duly labour therein. To such, as having first erected the Kingdom of Christ within themselves, shall labour faithfully to extend it as far and as wide as they can : To such as *at their Lord's Coming shall be found so doing* ; shall be *found employ'd*, by diligent Preaching, or operative Example, by personal Labours, or liberal Contributions, by pious Exhortations, or wise and useful Directions, according to their Stations, in Proportion
to

to their Talents imployed, in helping forward or bringing in that glorious State of Christ's Church so long wrapped up in Sacred Prophecy, *when the Mountain of the Lord's House, being established on the Top of Mountains, or the Kingdom of Christ exalted over all the Kingdoms of the Earth, all Nations shall flow unto it, shall acknowledge its paramount Power and Dominion.*

For the *Certainty* of this great Event, or that it shall in its Season assuredly have its Production, we have the Promise of God, whose Faithfulness cannot fail us. And for the *Time*, though we know not the Day and the Hour, yet as we must certainly know that the Conclusion of this great Work, the End of these Things, is drawing nearer and nearer upon us; so may we not from Prophetick Hints, and Scripture Computations, from the Dawnings of this Light, and from the Disclosure of those Signs and Characters which were to be the Harbingers of this Glory, *from Kings appearing nursing Fathers to the Church, and Queens her nursing Mothers; and from God's advancing at this Juncture*

the Most Gracious of Princes to be the Defender of our Faith, and giving to the Gospel Religion, under his powerful Protection, the greatest Encouragement, Support, and Furtherance, that ever it was known to have since the Days of *Constantine*; May we not comfortably perceive that the Kingdom of God is coming upon us, and his Providence now opening *a great Door and effectual* to such as are disposed to go in unto the Gentiles and help them?

Who then is a wise Man, and endowed with Knowledge among you, let him, out of a good Conversation, shew forth his Fitness, and, with Singleness of Heart, express his Forwardness, to have his Lot in this Ministry; and, whether his Lot be for personal Labour, or pious Provision for those that shall labour therein, verily neither the Prophet, nor he that provides or sustains a Prophet, in the Name and Office of a Prophet, shall in any wise lose his Reward.

They that are wise, so wise as to chuse and wait upon this Ministry, so wise as to imploy their Talents for their Master's Service, for carrying on the Design of his

his Gospel, for instructing the ignorant, and communicating the Knowledge of God, and his Terms of Salvation, to such as have not known them, shall, in this World, have the Honour of being enrolled in the noblest Order, Fellow-Labourers with the Apostles, Fellow-Citizens with the Saints; and in the World to come, be gloriously distinguish'd, shall shine as the Light, as the Brightness of the Firmament, and as Stars for ever and ever.

Of this Number that we may be, let us pray in the Words of the Collect for the Day,

O GOD, whose Blessed Son was manifested that he might destroy the Works of the Devil, and make us the Sons of God, and Heirs of everlasting Life; Grant us, we beseech thee, that having this Hope, we may purifie our selves even as he is pure; that when he shall appear again with Power and great Glory, we may be made like unto him in his eternal and glorious Kingdom, where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, World without End. *Amen.*

The Peace of God which passeth all Understanding, keep your Hearts and Minds, &c.



A N
ABSTRACT
 OF THE

*Proceedings of the Society for the
 Propagation of the Gospel in Foreign
 Parts, from the 17th of February 1726,
 to the 16th of February 1727.*

THE Society, since the 31st of
January 1726, the Date of
 the Auditors Report for that
 Year, to the 31st of *January*
 1727, the Date of their last
 Report, have received the following Be-
 nefactions, towards enabling them to
 carry on the pious Designs for which they
 were at first incorporated, *viz.* A Bene-
 faction of five Guineas from a Clergyman
 near *Norwich*, remitted by the Reverend
Mr. Postletbwayte: Another of Twenty
 Pounds,

5 05 0
 20 00 0

- Pounds, being a Bank Bill, put into the Hands of the Lord Bishop of Gloucester, by a Person unknown, in *Bow-Church*:
- 100 00 0 Another of one hundred Pounds from Mrs. *Elizabeth Trafford*, and another of Fifty
- 52 10 0 Guineas from Mrs. *Martha Trafford*, both by the Hands of the Reverend Mr. *Montague Wood*: A Benefaction of two
- 2 00 0 Pounds from the Reverend Mr. *Benjamin Bewick*, and another of two Pounds from the Reverend Mr. *Fenwick*, both by the Hands of Mr. *Calverly Bewick*: Another
- 6 06 0 of six Guineas, from several Persons who desire to be unknown, remitted by the Reverend Mr. *Bate* of *Calk* in *Derby-*
- 1 01 0 *shire*: Another of a Guinea from two Persons who desire to be unknown, by Mr. *Thomas Bate*: Another of
- 1 01 0 Guinea from an unknown Hand, by the Reverend Mr. *Vyryan*: Another of
- 1 01 0 Guinea from a Gentleman who desires to be unknown, by Mr. *Thomas Moore*:
- 1 01 0 Another of a Guinea, remitted by the Reverend Mr. *King* of *Topsham*, by the Hands of Mr. *Newman*: A Legacy of
- 100 00 0 one hundred Pounds left by Mr. *Evans* and paid to the Lord Bishop of *London* by Mr. *Heylin*; and brought by his Lordship to the Society: A Benefaction of
- 3 03 0 three Guineas from a Clergyman in *Essex*, who desires to be unknown, by the Hands of the Reverend Mr. *Richard Pearson*, and paid by the Reverend Mr.

Bull: Another of two Pounds from 2 00 0
 Mr. *John Lloyd* of *Hays* near *Oswestry*,
Salop: Another of three Guineas from 3 03 0
 Mrs. *Ann Gough*, and another of two
 Guineas from a Person who desires to be 2 02 0
 unknown, both by the Hands of the
 Reverend Mr. *Daubrie* of *Wolverhampton*:
 Eighty eight Pounds eleven Shillings and 88 11 4
 two Pence, being a Remittance from
Carolina, by the Reverend Mr. *Guy*, on
 Account of the Estate of Mr. *George Beyle*,
 deceased; and bequeathed to the Society.
 A Benefaction of a Guinea from a Person 1 01 0
 who desires to be unknown: Another
 of half a Guinea from the Reverend 10 6
 Mr. *Jackson* of *Coventry*: Another of
 five Guineas from the Reverend Mr. 5 05 0
Whetham, of *North Okendon* in *Essex*:
 And another of forty Guineas from the 42 00 0
 Reverend Mr. *Pate*, of *Market Bosworth*,
 by the Hands of Mr. *Thomas Early* of
Blapham, and by Order of Mr. *Blackwell*. 440 00 8
 For all which Benefactions, the Society
 have returned their Thanks by the Per-
 sons who reported or paid them, ex-
 cepting such as came from Persons un-
 known, who are hereby desired to accept
 the Thanks of the Society.

Besides the Benefactions abovemention-
 ed, which have been actually paid into
 the Society's Cash, several Legacies have
 been bequeathed to the Society; and

reported to them within the Time aforementioned, *viz.* a Legacy of Four Thousand Pounds, bequeathed by the last Will of Mrs. *Elizabeth Palmer*, late of the Parish of *St. George the Martyr*, in the County of *Middlesex*, Widow; to be paid within Twelve Months after her Decease. Another of Twenty Pounds by *Joseph Ayliffe*, Esq; deceased. And another by the Reverend Mr. *Nathaniel Symonds*, late of *Ormesby St. Margarets* in *Norfolk*, being an Annuity of forty Pounds *per Annum*, payable out of the Exchequer; for the Remainder of ninety nine Years to come, and unexpired at his Decease. And also the Sum of six hundred Pounds Capital Stock in the Bank of *England*; which Annuity and Stock have been transferred to the Society by Mr. *Roger Harper* his Executor.

The Society have also had a Bequest made them by the late Reverend Mr. *Hill*, late Rector of *High Laver* in *Essex* of a valuable Library of Books, consisting of about 600 Volumes. The Reverend Mr. *Bull*, of *Greensted* in *Essex* acquainted the Society with this Legacy and, at their last Anniversary Meeting laid before them a Catalogue of the Books; which are intended for the Use of the College in *Barbadoes*.

The Society, pursuant to the Power given them, have, within the Time first mentioned, elected the following Gentlemen Members of their Body. The Reverend Dr. *Walmesley*, Dean of *Lichfield*; The Reverend Mr. *Herring*, Preacher to the Honourable Society of *Lincolns-Inn*; The Reverend Mr. *Symonds* abovementioned; (since deceased.) The Reverend Dr. *Claget*, Dean of *Rochester*; The Reverend Dr. *Tanner*, Chancellor of *Norwich*; The Reverend Mr. *Medlicot*, Preacher of *Trinity-Chappel*; and the Reverend Mr. *Blackwell*, Rector of St. *Clement Danes*.

The Applications made to the Society from the several Plantations in *America*, have in some Measure been answered by sending the Reverend Mr. *Caner*, Missionary to *Fairfield* in *Connecticut*, *New-England*; The Reverend Mr. *Miller*, to *Braintree* in *New England*; The Reverend Mr. *Miln*, to *Albany* in the Province of *New York*; the Reverend Mr. *Lambert*, to *Charles Town* in *South Carolina*, as Catechist and Schoolmaster; and by allowing a Salary to a Schoolmaster at St. *Paul's* in *South Carolina*; and a like Salary to a Schoolmaster at *Stratford* in *Connecticut*, *New England*; yet there are frequent Addresses made to the Society for more

Missionaries to supply the still vacant Churches there.

Besides the certain Annual Expence which the Society have this Year made, they have been at other considerable Charges in Gratuities to the Missionaries, and others, for their extraordinary Services abroad; *viz.* A Gratuity of Fifty Pound to Mrs. *Thomas*, Widow of the late Reverend Mr. *Thomas*, Missionary at *Hempsted* in *New York*, in Consideration of his long and faithful Services upwards of twenty Years. The like Sum to Mrs. *Huddleston*, Widow of the late Mr. *Huddleston*, Schoolmaster at *New York*, as a Reward for her late Husband's Services, in Catechising the *Indians* and Negroes after the Death of Mr. *Neau*, the Society's Catechist there: Forty Pounds to the Reverend Mr. *Henry Jones*, Minister at *Bonavista* in *Newfoundland*, where the People are poor, and unable to maintain their Minister: And several other lesser Sums, where the Society have found the Persons deserving. They have also sent abroad several Bibles, Common-Prayer Books, and other Devotional Tracts, to be dispersed by the Missionaries and Schoolmasters, where they are most wanting, and likely to have the best Effect upon the Lives and Morals of the People.

And

And as the Missionaries, &c. are obliged to keep a regular Correspondence with the Secretary, the Accounts of the Success they have met with, and which within the Time first mentioned have been transmitted hither, are as follow.

From the Reverend Mr. *Guy*, Minister of St. *Andrews* Parish in *South Carolina*, That the Number of his Communicants increases; that his Church is just finish'd; and that his present Glebe being too small, and withal destitute of Timber, the Honourable Colonel *William Bull*, and *William Cattell*, Esq; have lately purchased an additional Glebe of fifty seven Acres of good Land adjoyning for 600 *Pound*, at their own private Risque, in Case the Parish prove unable or unwilling to contribute, through their having lately advanced so much for the enlarging and beautifying the Church.

From the Reverend Mr. *Hafell*, Minister of St. *Thomas's*, *South Carolina*, That the State of his Parish is much the same as when he wrote last: That they have lately purchased 600 Acres of Land, with convenient Buildings, within a Mile of the Church, for the Use of a Free School, to be settled in that Parish, by the last Will of *Richard Beresford*, Esq;

deceased; who bequeathed for that Purpose the neat Profits of his whole Estate, till his Son (about 15 Years of Age) shall arrive to the Age of twenty one, That they have received 3000 *l.* that Country Money, being the Produce for the Year 1726, 1200 *l.* of which is to pay for the Land, and the Remainder to be put out to Interest, till they shall receive enough to allow a sufficient Salary to a Schoolmaster.

From the Reverend Mr. *Varnod*, Minister of St. *George's*, *South Carolina*, That at *Christmas* 1726, the Number of his Communicants was 32 White People and 26 Negroes; at *Easter*, 25 White People and 19 Negroes; and at *Whitsuntide*, 26 White People and 21 Negroes; That he hath had one new Communicant, and is likely to have three more; and that he baptized lately in St. *Bartholomew's* Parish a free *Mullatto* Man.

From the Reverend Mr. *Standish*, Minister of St. *Paul's*, *South Carolina*, That he hath baptized 22 Children and 3 Adults, one a *Mulatto*: That his Parish continues in a well behaved Condition, and have purchased for him a Glebe of 400 Acres, with a House and other necessary Buildings.

From

From the Reverend Mr. *Jones*, Minister of *St. Helens, South Carolina*, That there are about fifty Families in that Parish belonging to the Church of *England*; that he hath baptized twelve Children, and one Adult Person; and that the Number of his Communicants is fourteen.

From the Reverend Mr. *Holbrook*, Minister at *Salem, in New Jersey*, That the Number of his Communicants is Fourteen; that he hath baptized one Man and two Women, all Quakers; and seven Children, and one Negroe Woman.

From the Reverend Mr. *Fenney*, dated *Hempsted, May the 1st, 1727*. That he baptized in the Year 1726, eleven Persons, whereof two were Adults, and one Negroe Infant of his own; and has admitted Six to the Sacrament of the Lord's Supper, all of them Persons of Piety and strict Honesty; one of them a Negroe Slave, who has all along preserved his Character unblemished, or rather made it remarkable for Piety and Honesty.

From the Reverend Mr. *Wetmore*, dated *Rye, in the Province of New York*; That he hath baptized about forty Infants, and one adult Person, and hath several Adults
apply

apply to him for Baptism, whom he hath deferred for farther Preparation, two of which are Negroes; and hath received three new Communicants, all Converts from the Dissenters; and several others, with whom he hath taken particular Pains, have promised to come to the Communion, when they shall have gained some farther Knowledge of the Nature and Necessity of the Institution: That the Town of *Pye* (tho' by much the greater Part Dissenters) have at his Request chosen Trustees, who are impowered to raise a Tax upon the Town, to repair and finish the Church.

From the Reverend Mr. *Stoupe*, Minister at *New Rochell, New York*, That he hath baptized Six grown Negroes, and seven Negroe Children, and fitted eight young People for receiving the Sacrament of the Lord's Supper, to which they have accordingly been admitted; and that the Number of his Communicants at *Easter* last was 33.

From the Reverend Mr. *Colgan*, Catechist at *New York*, That there are sometimes 30, 40, and 50 Negroes, that attend his Time for Catechising; and that he is preparing eight or ten of them by Instruction (being Adults) for Baptism.

From

From Mr. *Thomas Huddleston*, Schoolmaster at *New York*, That he still continues to teach, 40 Poor Children upon the Society's Allowance only; which is also certified by the Mayor of *New York*.

From the Reverend Dr. *Cutler*, Minister of the New Church in *Boston*, in *New England*, That his Church increases, notwithstanding the Death of several of the principal Members of it: That he has constantly a full Audience, and a great Number of People very devout in their Worship, and conscientious in their Lives: That he hath baptized four Adults, and forty Infants, and received Seventeen to the Communion.

From the Reverend Mr. *Honeyman*, Minister of *Newport*, on *Rhode Island*; That their new Church is now finished, and in a flourishing Condition, and increases daily; that he hath often visited *Freetown*, *Tiverton*, and *Little Compton*, and preached there on Week Days, in a Meeting House belonging to the Independents, of which they allowed him the Use, where the People are very attentive to his Sermons, and deserve the Society's Compassion; that he preaches twice every *Sunday* in his own Church, administers the Sacrament every Month,

Month, observes all Fasts and Festivals, has Prayers twice a Week in *Lent*, and publickly catechises the Children.

From the Reverend Mr. *Pigot*, Minister at *Providence* in *New England*, That he hath baptized from *July* 1726, to *July* 1727, three Adults, and eleven Infants, admitted nine to the Sacrament, and that the whole Number of his Communicants is Forty four.

From the Reverend Mr. *Johnson*, Minister of *Stratford* in *Connecticut*, *New England*, That he baptized the last half Year, ending at *Michaelmas*, twenty four Children, and one Adult, and admitted Eight to the Communion; and that the Number of actual Communicants is 150.

From the Reverend Mr. *Jones*, at *Bonavista* in *Newfoundland*, That he was very courteously received by the Inhabitants there, amongst the poorest of whom he since distributed some of the Books, which they received very joyfully; that all the poor Children of that Port, whose Parents would send them to School, have been taught last Year *Gratis*; and that he intends himself to teach such as are capable of learning, to write and cast Accounts.

The whole Case of the College in *Barbadoes* hath been some Time finished, and the Inside of the Chappel and Hall will soon be compleated; the Society have been obliged these last Years to buy a large Number of Negroes for their Plantation, which hath occasioned their lessening the Expences in carrying on the Building.

The Society have had some Account from Mr. *Wilkie*, their Catechist in *Barbadoes*, for instructing the Negroe Slaves in the Christian Religion, and preparing them for Baptism; That he hath enter'd upon his Office with Diligence, and hopes to be able to teach some of the younger Sort in a little Time. The Society have wrote to Mr. *Smalridge*, their Manager there, to give Mr. *Wilkie* all the Encouragement he can, and to order the Negroes to attend his Instructions at proper Times; and Mr. *Smalridge* hath wrote Word that he would direct the Negroes to attend him, and would promote that good Design as much as he could.

The Auditors of the Society have examined their Accounts from the 31st of *January* 1726, to the 31st of *January* 1727; and the State thereof is as follows.

Receipts.

Receipts.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
By Dividend of <i>South-Sea</i> } Stock and Annuities, and Interest of Money } lent to the <i>Barbadoes</i> } Estate ——— ——— ——— }	400	13	10
By casual Benefactions, } Legacies, &c. ——— ——— }	440	00	08
By Monies paid at the } Entrance of Members }	06	06	00
By Annual Subscriptions } of the Members ——— ——— }	405	09	06
Rent of the Tenants ———	146	05	06
By Sale of 1000 <i>l. South-</i> } <i>Sea</i> Annuities ——— ——— }	1040	00	00
	2438	15	06
To which add the Bal- } lance of the last Account }	4967	12	05
And the same make to- } gether ——— ——— ——— }	7406	07	11

Disbursements.

By Payment of yearly Sa- } laries to Missionaries, } Chatechists, School- } masters, &c. }	2247	10	00
---	------	----	----

By

Disbursements.

	l.	s.	d.
By Gratuities to Missionaries, and others, Books, and other accidental Charges —————	0752	07	08
	2999	17	08
Remaining in Cash, and Money lent to the Barbadoes Estate, (besides 105 09 4. which was due for Interest upon some East-India Bonds when they were disposed of for the Use of the Barbadoes Estate) ————	4406	10	03
	7406	07	11

Yearly Income.

By Annual Subscriptions of their Members ————	466	15	00
By Rent of Lands ————	57	10	00
By Interest of Monies vested in Securities ————	298	00	00
Total ————	822	05	00

Yearly

Yearly Expences.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
By Annual Salaries to Missionaries, Catechists, and Schoolmasters ————	1980	00	00
By Annual Salaries to the Treasurer, Secretary, and Messenger ————	190	00	00
Total ————	2170	00	00

*The Barbadoes Account.**Receipts.*

By Sale of 87 Hogsheds of Sugar received from Barbadoes since last Audit (7 of which were part of the Crop in the Year 1726) ————	1430	14	11
To which add the Balance of the last Account ————	2	14	10
And the same make together ————	1433	09	09

Dif-

Disbursements.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
d. Paid to the Society for			
Interest of Money bor-	340	00	00
rowed —————			
Paid for fundry Disburse-	1082	00	05
ments for the Plantati-			
ons in <i>Barbadoes</i> ———			
	1422	00	05
Ballance remaining in the	11	09	04
Treasurer's Hands ———			
	1433	09	09

And there are ten Hogshheads of Sugar of the last Crop not yet arrived.

NOTE. The *Barbadoes* Estate is not applicable to the general Uses of the Society, the Supporting of Missionaries, Catechists, and School-masters, &c. but is appropriated to particular Uses mentioned in General Co-drington's Will.

D

The



The Names of the Society's Missionaries, Catechists, and School-masters, with their Yearly Salaries, and the Places to which they are appointed, as they stand on the List 31st of January 1727.

New England.

M R. Honeyman, Missionary at Rhode- Island —————	} 70
Mr. Pigot, Missionary at Marble-Head —	60
Mr. Mac Sparran, Missionary at Naraganset	70
Mr. Plant, Missionary at Newbury ———	60
Dr. Cutler, Missionary at the New Church in Boston —————	} 60
Mr. Miller, Missionary at Braintree ———	60
Mr. Usher, Missionary at New Bristol ———	60
Mr. Mills, Schoolmaster at Boston ———	15
Mr. Delpesch, Schoolmaster at Naraganset ———	10
Mr. Johnson, Missionary at Stratford in Connecticut —————	} 70
Mr. Caner, Missionary at Fairfield in Connecticut —————	} 30

New

New York.

Mr. Standard, Missionary at West Chester — 50

Mr. Poyer, Missionary at Jamaica, Long-
Island ————— } 50

Mr. Fenney, Missionary at Hempsted, Long-
Island ————— } 50

Mr. Gilderseve, Schoolmaster at Hempsted 10

Mr. Cleator, Schoolmaster at Rye ————— 15

Mr. Huddleston, Schoolmaster at New York 20

Mr. Stoupe, Missionary at New Rochel ——— 50

Mr. Colgan, Catechist at New York ——— 50

Mr. Forster, Schoolmaster at West Chester — 20

Mr. Taylor, Schoolmaster at Staten Island — 15

Mr. Wetmore, Missionary at Rye ——— 50

Mr. Miln, Missionary at Albany ——— 50

Mr. Denton, Schoolmaster at Oyster Bay }
Long-Island ————— } 10

New Jersey.

Mr. Vaughan, Missionary at Elizabeth-Town 60

Mr. Skinner, Missionary at Amboy ——— 60

Mr. Horwood, Missionary at Burlington — 70

Mr. Ellis, Schoolmaster at Burlington — 20

Mr. Holbrook, Missionary at Salem ——— 60

Pensilvania.

Mr. Ross, Missionary at Newcastle	70
Mr. Wayman, Missionary at Oxford and Radnor	60
Mr. Becket, Missionary at Lewes	60
Mr. Campbell, Missionary at Apoquineminck-	60

South Carolina.

Mr. Hasel, Missionary at St. Thomas's	50
Mr. Guy, Missionary at St. Andrew's	50
Mr. Ludlam, Missionary at Goose-Creek	50
Mr. Morrit, Schoolmaster at Charles-Town	30
Mr. Varnod, Missionary at St. George's	50
Mr. Standish, Missionary at St. Paul's	60
Mr. Jones, Missionary at St. Helen's	50
Mr. Winteley, Missionary at Christ-Church	50
Mr. Giles, Schoolmaster at St. Paul's	15
Mr. Lambert, Catechist at Charles-Town	50

1989

N. B. The Society allow Ten Pounds worth of Books to each Missionary for a Library, and Five Pounds worth of small Tracts to be distributed among their Parishioners; and several other Parcels of Books as Occasion offers, and where the Society find them wanting.

A N the



A N
ABSTRACT
 OF THE
CHARTER

OF THE
*Society for the Propagation of
 the Gospel in Foreign Parts.*



WILLIAM the Third, by
 the Grace of God, of *Eng-
 land, Scotland, France, and
 Ireland*, King, Defender of
 the Faith, &c. To all Chri-
 stian People, to whom these

Presents shall come, Greeting.

I. Whereas We are credibly inform-
 ed, that in many of Our Plantations, Co-
 lonies, and Factories beyond the Seas,
 belonging to Our Kingdom of *England*,
 the Provision for Ministers is very mean ;

and many others of Our said Plantations, Colonies, and Factories, are wholly destitute and unprovided of a Maintenance for Ministers, and the Publick Worship of God; and for lack of Support and Maintenance for such, many of Our loving Subjects do want the Administration of God's Word and Sacraments, and seem to be abandoned to Atheism and Infidelity; and also for Want of Learned and Orthodox Ministers to instruct Our said loving Subjects in the Principles of true Religion, divers *Romish* Priests and Jesuits are more encouraged to pervert and draw over Our said loving Subjects to *Popish* Superstition and Idolatry.

II. And whereas We think it Our Duty, as much as in Us lies, to promote the Glory of God, by the Instruction of Our People in the Christian Religion; and that it will be highly conducive for accomplishing those Ends, that a sufficient Maintenance be provided for an Orthodox Clergy to live amongst them; and that such other Provision be made, as may be necessary for the Propagation of the Gospel in those Parts.

III. And whereas We have been well assured, that if We would be graciously pleased to erect and settle a Corporation for the receiving, managing, and disposing of the Charity of our loving Subjects, divers Persons would be induced to ex-

tend

tend their Charity to the Uses and Purposes aforesaid.

IV. Know ye therefore, That We have, for the Considerations aforesaid, and for the better and more orderly carrying on the said charitable Purposes, of Our special Grace, certain Knowledge, and mere Motion, Willed, Ordained, Constituted and Appointed, and by these Presents, for Us, Our Heirs and Successors, do Will, Ordain, Constitute, Declare and Grant, That the most Reverend the Lords Archbishops of *Canterbury* and *York*, the Bishops of *London* and *Ely*, the Lord Almoner and Dean of *Westminster* for the Time being, and several others of the Lords the Bishops, the Nobility and Gentry, to be erected in manner as hereafter directed, be, and shall for ever hereafter be, and by virtue of these Presents, shall be one Body Politick and Corporate, in Deed and in Name, by the Name of, *The Society for the Propagation of the Gospel in Foreign Parts*.

V. And that by the same Name they shall have perpetual Succession.

VI. And that they shall be able and capable in Law to purchase 2000*l. per Annum* Inheritance, and Estates for Lives or Years, Goods and Chattels of any Value; and to Grant or Demise the said Estates for thirty one Years in Possession only, and not in Reversion, at the full

and many others of Our said Plantations, Colonies, and Factories, are wholly destitute and unprovided of a Maintenance for Ministers, and the Publick Worship of God; and for lack of Support and Maintenance for such, many of Our loving Subjects do want the Administration of God's Word and Sacraments, and seem to be abandoned to Atheism and Infidelity; and also for Want of Learned and Orthodox Ministers to instruct Our said loving Subjects in the Principles of true Religion, divers *Romish* Priests and Jesuits are more encouraged to pervert and draw over Our said loving Subjects to *Popish* Superstition and Idolatry.

II. And whereas We think it Our Duty, as much as in Us lies, to promote the Glory of God, by the Instruction of Our People in the Christian Religion; and that it will be highly conducive for accomplishing those Ends, that a sufficient Maintenance be provided for an Orthodox Clergy to live amongst them; and that such other Provision be made, as may be necessary for the Propagation of the Gospel in those Parts.

III. And whereas We have been well assured, that if We would be graciously pleased to erect and settle a Corporation for the receiving, managing, and disposing of the Charity of our loving Subjects, divers Persons would be induced to ex-

tend

tend their Charity to the Uses and Purposes aforefaid.

IV. Know ye therefore, That We have, for the Considerations aforefaid, and for the better and more orderly carrying on the faid charitable Purposes, of Our special Grace, certain Knowledge, and mere Motion, Willed, Ordained, Constituted and Appointed, and by these Presents, for Us, Our Heirs and Successors, do Will, Ordain, Constitute, Declare and Grant, That the most Reverend the Lords Archbishops of *Canterbury* and *York*, the Bishops of *London* and *Ely*, the Lord Almoner and Dean of *Westminster* for the Time being, and several others of the Lords the Bishops, the Nobility and Gentry, to be erected in manner as hereafter directed, be, and shall for ever hereafter be, and by virtue of these Presents, shall be one Body Politick and Corporate, in Deed and in Name, by the Name of, *The Society for the Propagation of the Gospel in Foreign Parts*.

V. And that by the same Name they shall have perpetual Succession.

VI. And that they shall be able and capable in Law to purchase 2000*l. per Annum* Inheritance, and Estates for Lives or Years, Goods and Chattels of any Value; and to Grant or Demise the said Estates for thirty one Years in Possession only, and not in Reversion, at the full

Rent, in case no Fine be taken; and in case a Fine be taken, a Moiety at least of the full Value shall be reserved:

VII. And that by the Name aforesaid, they shall, and may be able to Plead, and be Impleaded, and to act and do all other Matters, in as ample Manner and Form as any other Subjects of this Realm, or any other Body Corporate within this Realm of *England*, can or may do.

VIII. And that the said Society for ever hereafter, shall have a common Seal; and that it may be lawful for them to alter the said Seal as they shall think best.

IX. And for the better Execution of the Purposes aforesaid, We do grant to the said Society, that they shall Yearly meet on the third *Friday* in *February*, between Eight and Twelve in the Morning, at a convenient Place appointed by the Society, to choose a President, one or more Vice-presidents, one or more Treasurers, two or more Auditors, one Secretary, and other Officers for the Year ensuing; who shall take an Oath for the due Execution of the Office they are chosen into.

X. And Our farther Will and Pleasure is, That the first President of the said Society, shall be *Thomas*, by Divine Providence, Lord Archbishop of *Canterbury*, who in Thirty Days after the passing of this Charter, shall issue Summons to the

Mem-

Members of the Society, to Meet and Elect Vice-presidents, a Treasurer, or Treasurers, Auditors, Secretary, and other Officers, to continue till the third *Friday* in *February* 1701.

XI. And that if any Officer die, or be removed, the President, or one of the Vice-presidents, may summon the Members of the Society to meet, and choose another in his Place.

XII. And We do further Grant, That the said Society shall meet to transact Business on the third *Friday* in every Month, or oftner if need be; and at such monthly Meeting may elect such Persons to be Members of the Corporation as they shall see fit.

XIII. But Our Will and Pleasure is, That no Act of the Society shall be valid, unless the President, or some Vice-president, and seven other Members be present, and the Majority of them consenting thereto.

XIV. And Our further Will and Pleasure is, That the said Society may at the First and Second Meeting of the Society, or at any Meeting on the third *Friday* in the Months of *November*, *February*, *May*, and *August* Yearly for ever, and at no other Meetings of the Society, make By-Laws, and execute Leases.

XV. And that the said Society at any Meeting, may depute fit Persons to take

Sub-

Subscriptions, and collect Money, contributed for the Purposes aforesaid.

XVI. And may remove such deputed Persons, and cause publick Notification of this Charter, and the Powers thereby granted, in such manner as they shall think most conducive to the Furtherance of the said Charity.

XVII. And Our further Will and Pleasure is, That the said Society shall Yearly give Account to the Lord Chancellor, or Lord Keeper, and two Chief Justices, or any two of them, of all Monies received and laid out by them, &c. Witness Our Self at *Westminster*, the Sixteenth Day of *June*, in the Thirteenth Year of Our Reign.

Per Breve de Privato Sigillo,

COCK S.



*A LIST of the Members of
the Society for the Propagation
of the Gospel in Foreign Parts,
drawn up in an Alphabetical Order.*

Note. The Members first Incorporated by the Charter,
are distinguished from such as have been since
elected, by an Asterisk *.

A.

MOST Reverend *Hugh*, Lord Arch-
bishop of *Armagh*.

Right Revd. *Francis*, Lord Bishop of
St. Asaph.

Dr. *Achenbach*, Chaplain and Ecclesiastick
Counsellor to the King of *Prussia*.

Mr. *Edward Adderley*.

Roger *Altham*, D. D. Archdeacon of *Mid-*
dlesex.

Montieur *Ancillon*, Chaplain to the King
of *Prussia*.

Francis Annesley, Esq;

Edward Arrowsmith, M. A.

Francis Astry, D. D. Treasurer of *St.*
Pauls.

Israel Anthony Aufrere, M. A.

Major *John Ayscough*.

B.

Right Reverend *John*, Lord Bishop
of *Bath and Wells*.

Right Revd. *Thomas*, Lord Bishop of
Bangor.

Right Revd. *William*, Lord Bishop of
Bristol.

Francis Barnard, M. A.

Philip Bearcroft, M. A.

Right Revd. Dr. *Bilberge*, Bishop of *Streg-*
netz in *Sweden*.

Samuel Baker, B. D.

Edward Barker, Esq;

Dr. *Bashuisen*, Professor of *Anhalt's* College.

Mr. *John Basket*.

James Basnage, M. A. at the *Hague*.

Sir *Edward Becher*, Kt. Lord Mayor
of *London*.

Mr. *Isaac Behagbel*, Merchant at *Frankfort*.

Dr. *Bentheim*, Provost at *Brunswick*.

Richard Bentley, D. D. Master of *Trinity-*
College, Cambridge.

William Berriman, D. D.

John Biby, M. A.

Thomas Bisse, D. D. Chancellor of *Hereford*.

Thomas Blackwell, M. A.

Albert le Blanc, M. A.

Jonathan Blenman, Esq;

Frederick Bonet, Esq;

* *George Booth*, D. D. Dean of *Bristol*.

Matthew Brailsford, D. D. Dean of *Wells*.

* *Thomas Bray*, D. D.

Robert

Robert Breton, M. A.

Rad. Bridges, D. D.

** Thomas Bromfield, Esq;*

William Tredwell Bull, M. A.

Richard Bundy, M. A.

C.

MOST Revd. *William*, Lord Archbishop of *Canterbury*, President.

Most Revd. *William*, Lord Archbishop of *Cassel*.

Right Revd. *John*, Lord Bishop of *Carlile*.

Right Revd. *Samuel*, Lord Bishop of *Chester*.

Right Revd. *Edward*, Lord Bishop of *Conventry* and *Lichfield*.

Right Hon. *John* Lord *Carteret*.

Right Revd. *Edward*, Lord Bishop of *Chichester*.

Nathaniel Castleton, Esq;

John Chardin, Esq;

Mr. Matthew Christoffers, Merchant at Amsterdam.

Dr. Clagett, Dean of Rochester.

** Sir Thomas Clarke.*

Samuel Clarke, D. D.

Alured Clarke, M. A.

Thomas Clendon, Esq;

Francis Clerke, L. L. D.

Godfrey Clermont, M. A. at Amsterdam.

William Colnet, D. D.

** John Comings, Esq; One of the Judges.*

John Colleton, Esq;

Sir

Sir *Clement Cotterel*.

* *Rowland Cotton*, Esq;

Monsieur Coulez, Dean of the *French* Ministers at *Hall*.

Daniel Coxe, Esq;

Honourable *Charles Craven*, Esq;

Sir *Thomas Crosse*, Bart.

D.

Right Revd. *William*, Lord Bishop of *Durham*.

Right Revd. *Richard*, Lord Bishop of *St. Davids*.

Most Revd. *William*, Lord Archbishop of *Dublin*.

* Right Hon. *William* Lord *Digby*.

Daniel Debat, M. A.

Francis Dickens, Esq;

Abraham de St. Dennis, M. A.

— *Dibben*, D. D.

Sir *John Dolben*, Bart. D. D.

Philip Dwight, D. D.

E.

Right Revd. *Thomas*, Lord Bishop of *Ely*.

Vigerus Edwards, Esq;

Monsieur L'Enfant, Chaplain to the King of *Prussia*.

F.

* **T**homas *Frank*, M. A. Archdeacon of *Bedford*.

Dr.

Dr. Fabritius, Professor of Divinity at Leyden.

G.

Right Revd. *Joseph*, Lord Bishop of Gloucester.

Right Hon. *Francis* Lord Guilford.

The Reverend Mr. *Ezekiel Galatine* of Geneva.

John Gascarth, D. D.

Edward Gee, D. D. Dean of *Lincoln*, and Prebendary of *Westminster*.

Mr. *Thomas Gilbert*.

Thomas Gilpin, Esq;

Henry Godolphin, D. D. Provost of *Eaton*.

Thomas Gooch, D. D. Archdeacon of *Essex*.

William Gordon, M. A.

Thomas Greene, Esq;

The Honourable Mr. *Gulman*, Resident for His Majesty at *Frankfort*.

Brampton Gurdon, M. A.

H.

Right Revd. and Hon. *Henry*, Lord Bishop of *Hereford*.

Robert Hales, Esq;

Hugh Hall, Esq;

John Hancock, D. D.

John Hanger, Esq;

Mr. Auditor *Harley*.

Mr. Dean *Harris*.

Gideon Harvey, M. D.

William

William Hay, M. A.

John Hay, M. A.

Humphrey Henchman, LL. D. Chancellor
of London.

Monfieur L'Hermitage.

Thomas Herring, M. A. Preacher to the
Honourable Society of *Lincolns-Inn*.

William Heysham, Esq;

* *Mr. John Hodges*, Merchant.

John Hungerford, Esq;

Honourable *Robert Hunter*, Esq; Govern-
our of *Jamaica*.

* *Sir William Hustler*, Bart.

Michael Hutchinson, D. D.

Archibald Hutcheson, Esq;

J.

Daniel *Fablonski*, D. D. Chaplain to
the King of *Prussia*.

Nicholas Jefferies, Esq;

Robert Johnson, Esq;

Charles Irvine, M. A.

K.

* **R**ight Honourable *Peter Lord King*
Baron of *Ockham*, Lord High
Chancellour of *Great Britain*.

Abel Kettelby, Esq;

Robert Kettelbey, Esq;

* *Richard King*, M. A.

John King, D. D. Master of the *Charter-*
House.

Right

L.

Right Revd. *Edmund*, Lord Bishop of *London*.

Right Revd. *Richard*, Lord Bishop of *Lincoln*.

Right Revd. *Robert*, Lord Bishop of *Landaff*.

John Lynch, M. A.

Samuel Lisle, D. D.

* *Thomas Littel*, D. D. Prebendary of *Norwich*.

Revd. *Amy Lullin* of *Geneva*.

M.

Thomas *Mangey*. LL. D. Prebendary of *Durham*.

Margaret Professor *Oxon*.

Margaret Professor *Cantab*.

John Marshal, LL. D.

Nathaniel Marshal, D. D.

John Mason, M. A.

Dr. *Anthony Maurice*, Professor of Divinity in *Geneva*.

Josy Medlicot, M. A.

Anthony Meek, Esq;

Dr. *Meig* at *Heidelberg*.

John Meller, Esq;

William Melmoth, Esq;

Philip Menard, M. A.

John Meres.

John Millington, D. D.

E

Abbot

Abbot. *Molanos* at *Brunswick*.
Ferdinand Montmoulin of *Neufchatel*.
Arthur Moor, Esq;
Samuel Moody, M. A.
John Morrice, M. A.
Col. Lewis Merris.
Robert Moss, D. D. Dean of *Ely*.

N.

William *Needham*, M. A.
Honourable *Francis Nicholson* Esq;
Governour of *South-Carolina*.

O.

Right Revd. *John*, Lord Bishop of
Oxon.
Monfieur Olearius, Professor at *Leipsick*.
Edward Oliver, B. D.
J. F. Osterwald at *Neufchatel*.
* *Sir Arthur Owen*, Bart.

P.

Right Hon. *Thomas* Earl of *Pembroke*.
* Right Revd. *White*, Lord Bishop
of *Peterborough*.
Zachariah Pearce, D. D.
John Pelling, D. D. Canon of *Windsor*.
Ralph Perkins, D. D. Prebendary of *Ely*.
* *Sir John Philipps*, Bart.
Honourable Col. *Richard Philipps*.
Thomas Pigot, M. A.
Thomas Pitts, Esq;
G. Polier, Professor at *Lausanne*.

Right

Q.

Right Hon. Marquis *du Quesne*.

R.

Right Revd. *Samuel*, Lord Bishop of
Rochester, Dean of *Westminster*.

Thomas Railton, Esq;

Gilbert Ramsay, M. A.

Brock Rand, M. A.

Regius Professor *Oxon*.

Regius Professor *Cantab*.

Peter Rival, M. A.

Richard Röderick, D. D.

S.

Right Revd. *Thomas*, Lord Bishop of
Sodor and Man.

Revd. Mr. *John Sarasin* of *Geneva*.

Right Revd. Dr. *Swedborg*, Bishop of
Scara in *Sweden*.

Timothy Salter, Esq;

Lewis Saurin, M. A.

Monsieur Scardius, Chaplain to the King
of *Prussia*.

Monsieur Scheurer, Professor at *Berne*.

Monsieur Schmidtman, Ecclesiastick Coun-
sellour to the King of *Prussia*.

Shippen, D. D. Principal of *Brasen-
Nose* College, *Oxon*.

Honourable *Samuel Shute* Esq;

Joseph Smith, D. D.

Right Honourable *Edward Southwell*, Esq;
Thomas Spateman, M. A.

Monfieur *Sperlette*, Counsellor to the
 King of *Prussia*.

Honourable Col. *Spotswood*.

* *George Stanhope*, D. D. Dean of *Canterbury*.

* *William Stanley*, D. D. Archdeacon of
London, and Dean of *St. Asaph*.

William Stratford, D. D. Canon of *Christ Church*.

Philip Stubbs, B. D. Archdeacon of *St. Albans*.

Benjamin Sweet, Esq;

T.

* **R**ight Hon. *Thomas*, Earl of *Thanet*.
Edward Tenison, D. D.

Thomas Tanner, D. D. Chancellor of
Norwich.

Mr. *Lewis Thomas*.

Mr. *John Torriano*, Merchant.

L. Tronchin, D. D. at *Geneva*.

Nicholas Trot, Esq;

J. A. Turretin, D. D. at *Geneva*.

U.

Right Hon. *George Verney*, Lord *Wilmington* of *Broke*, and Dean of
Windsor.

Right Revd. Dr. *Ursini*, Bishop in *Prussia*.

Samuel Verensfeldts, D. D. at *Basil*.

* *James Vernon*, Esq;

* Right

W.

Right Revd. *Richard*, Lord Bishop of *Winton*.

Right Revd. *John*, Lord Bishop of *Worcester*.

Joshua Walker, B. D.

William Walmesly, D. D. Dean of *Lichfield*.

John Walter, Esq;

Thomas Wentworth, Kt. of the *Bath*.

Robert Weston, Esq;

Henry Whall, M. A.

Mr. Samuel Wragg, Merchant.

Thomas Wroughton, M. A.

Y.

MOST Revd. *Lancelot*, Lord Archbishop of *York*.



SEVERAL Charitable Persons being inclined to leave Legacies to this Society, the Society have thought proper to publish a Form how such Legacies may be expressed, to prevent any Scruple which may arise concerning the same :

ITEM. *I give to the Incorporated Society for the Propagation of the Gospel in Foreign Parts, the Sum of* to be applied towards carrying on the Charitable Purposes for which they were Incorporated.

If Lands or Tenements are intended to be given, then thus :

I Give and devise all those, &c. (here the Lands, Tenements, or Hereditaments, are to be described, as the Case requires) unto the Incorporated Society for the Propagation of the Gospel in Foreign Parts, and their Successors for ever, towards carrying on the Charitable Purposes for which they were Incorporated.

Direct to *William Tryon, Esq; Merchant, in Lime-street, London, Treasurer of the Society :*

And to the Reverend Mr. *David Humphreys, Secretary, at his House in Warwick-Court, Warwick-Lane, London.*

sermons preached before *The Society for the Propagation of the Gospel in Foreign Parts.*

A Sermon preach'd before the Society, on *Friday Feb. 20. 1701.* at *St. Mary le Bow*, by *Richard Willis, D. D. Dean of Lincoln.*

III. A Sermon preach'd before the Society at *St. Mary le Bow, Friday, Feb. 18. 1703.* By the Right Reverend *Gilbert Lord Bishop of Sarum.*

IV. A Sermon preach'd before the Society, *Friday Feb. 16. 1704.* By the Right Reverend *John Lord Bishop of Coventry and Lichfield.*

V. A Sermon preach'd before the Society, *Friday Feb. 15. 1705.* By the Right Reverend *John Lord Bishop of Chichester.*

VI. A Sermon preach'd before the Society, *Friday Feb. 21. 1706.* By the Right Reverend *William Lord Bishop of St. Asaph.*

VII. A Sermon preach'd before the Society, *Friday Feb. 20. 1707.* By *William Stanley, D. D. Dean of St. Asaph.*

VIII. A Sermon preach'd before the Society, *Friday Feb. 18. 1708.* By *Sir William Dawkes, Lord Bishop of Chester.*

IX. A Sermon preach'd before the Society, *Friday Feb. 17. 1709.* By the Right Reverend *Charles Lord Bishop of Norwich.*

X. A Sermon preached before the Society, *Friday Feb. 15. 1710.* By the Right Reverend *William Lord Bishop of St. Asaph.*

XI. A Sermon preached before the Society, *Friday Feb. 17. 1711.* By *White Kennet, D. D. Dean of Peterborough.*

XII. A Sermon preach'd before the Society, *Friday Feb. 20. 1712.* By the Right Reverend *John Lord Bishop of Ely.*

XIII. A Sermon preached before the Society, *Friday Feb. 19. 1713.* By *George Stanhope, D. D. Dean of Canterbury.*

XIV. A

XIV. A Sermon preached before the Society, *Friday Feb. 18. 1714.* By the Right Reverend *St. George* Lord Bishop of *Clogher* in *Ireland*.

XV. A Sermon preached before the Society, *Friday Feb. 17. 1715.* By *Thomas Sherlock*, D. D. Dean of *Chichester*.

XVI. A Sermon preached before the Society, *Friday Feb. 15. 1716.* By *Thomas Hayley*, A. M. Canon Residentiary of *Chichester*, and Chaplain in Ordinary to his Majesty.

XVII. A Sermon preached before the Society, *Friday Feb. 21. 1717.* By the Right Reverend *Philip* Lord Bishop of *Hereford*.

XVIII. A Sermon preached before the Society, *Friday Feb. 17. 1718.* By the Right Reverend *Edward* Lord Bishop of *Coventry* and *Lichfield*.

XIX. A Sermon preached before the Society, *Friday Feb. 19. 1719.* By the Right Reverend *Samuel* Lord Bishop of *Carlisle*.

XX. A Sermon preached before the Society, *Friday Feb. 17. 1720.* By *Edward Waddington*, D. D. Fellow of *Eton* College, and Chaplain in Ordinary to his Majesty.

XXI. A Sermon preached before the Society, *Friday Feb. 16. 1721.* By the Right Reverend *Hugh* Lord Bishop of *Bristol*.

XXII. A Sermon preached before the Society, *Friday Feb. 15. 1722.* By *John Waugh*, D. D. Dean of *Gloucester*, and Chaplain in Ordinary to his Majesty.

XXIII. A Sermon preached before the Society, *Friday Feb. 21. 1723.* By the Right Reverend *Thomas* Lord Bishop of *Ely*.

XXIV. A Sermon preached before the Society, *Friday Feb. 19. 1724.* By the Right Reverend *John* Lord Bishop of *St. Asaph*.

XXV. A Sermon preached before the Society, *Friday Feb. 18. 1725.* By the Right Reverend *Joseph* Lord Bishop of *Gloucester*.

XXVI. A Sermon preached before the Society, *Friday Feb. 17. 1726.* By the Right Reverend *John* Lord Bishop of *Nottingham*.